

THE ROLE OF PRIVATE ISLAMIC SCHOOLS IN EQUALIZING ACCESS TO EDUCATION IN REMOTE AREAS: A CASE STUDY IN GOWA, INDONESIA

Samhi Muawan Djamal^{1*}, Rosmalina Kemala², Mujizatullah³

^{1*} Universitas Islam Negeri Alauddin Makassar, Indonesia

² Universitas Muhammadiyah Makassar, Indonesia

³ Badan Riset dan Inovasi Nasional, Indonesia

*e-mail: samhimuawandjamal@gmail.com

Abstract

This study explores the role of private Islamic schools in promoting educational equity and supporting the goals of Sustainable Development Goal 4 (SDG 4) in rural Indonesia. Focusing on Madrasah Tsanawiyah Uminda Tanakaraeng in Gowa Regency, South Sulawesi, it examines how local Islamic schools respond to structural barriers such as poverty, inadequate infrastructure, and entrenched socio-cultural norms that inhibit access to formal education. Findings reveal that families in remote areas often prioritize short-term survival strategies—such as informal labor and early marriage—over long-term educational investment. However, the presence of faith-based institutions like madrasahs has proven instrumental in addressing these challenges by offering both general and religious education tailored to the needs and values of the community. The madrasah not only facilitates access to junior secondary education but also promotes religious literacy, gender empowerment, and community cohesion. Despite resource limitations, the school plays a vital role in reducing education inequality and serves as a model for inclusive, context-sensitive education. The study concludes that integrating private Islamic schools into national education policy through financial and institutional support could significantly enhance the delivery of equitable education in underserved regions and accelerate progress toward achieving SDG 4.

Keywords: Educational Inequality; Private Islamic Schools, Rural Education Access

Abstrak

Penelitian ini mengkaji peran sekolah Islam swasta dalam mendorong kesetaraan pendidikan dan mendukung pencapaian Tujuan Pembangunan Berkelanjutan (TPB) 4 di wilayah pedesaan Indonesia. Studi ini difokuskan pada Madrasah Tsanawiyah Uminda Tanakaraeng di Kabupaten Gowa, Sulawesi Selatan, yang menunjukkan bagaimana sekolah berbasis Islam merespons berbagai hambatan struktural seperti kemiskinan, keterbatasan infrastruktur, dan norma sosial budaya yang menghambat akses terhadap pendidikan formal. Hasil temuan menunjukkan bahwa keluarga di daerah terpencil cenderung memilih strategi bertahan hidup jangka pendek—seperti kerja informal dan pernikahan dini—dibandingkan investasi pendidikan jangka panjang. Namun, keberadaan madrasah sebagai lembaga pendidikan berbasis komunitas terbukti efektif dalam mengatasi tantangan tersebut melalui pendidikan umum dan agama yang sesuai dengan nilai-nilai lokal. Madrasah ini tidak hanya memfasilitasi akses pendidikan setara SMP, tetapi juga mendorong literasi keagamaan, pemberdayaan perempuan, dan kohesi sosial. Meskipun menghadapi keterbatasan sumber daya, madrasah memainkan peran penting dalam mengurangi kesenjangan pendidikan. Studi ini menyimpulkan bahwa pengintegrasian madrasah ke dalam kebijakan pendidikan nasional melalui dukungan finansial dan kelembagaan dapat mempercepat pencapaian Sustainable Development Goal 4, khususnya di daerah tertinggal.

Kata Kunci: Ketimpangan Pendidikan; Sekolah Islam Swasta; Akses Pendidikan di Wilayah Pedesaan

INTRODUCTION

Education is a fundamental human right and a key driver of sustainable development (Venkataraman, 2009). As articulated in Sustainable Development Goal (SDG) 4, the international community has committed to “ensure inclusive and equitable quality education and promote lifelong learning opportunities for all.” However, in practice, this goal remains elusive for many communities, particularly those living in remote and marginalized regions of the Global South. In Indonesia, despite substantial reform initiatives and policy commitments, access to quality education remains highly uneven, with rural and remote populations facing persistent barriers in both provision and outcomes (Mujiburrohman & Putri, 2024). These disparities raise fundamental questions about equity, governance, and the role of non-state actors, especially faith-based educational institutions, in filling

systemic gaps in education access and delivery.

These persistent challenges are multifaceted, ranging from geographic and infrastructural limitations to socio-cultural barriers and state capacity gaps. Private Islamic schools have emerged as local institutions attempting to address these barriers through context-specific solutions. Table 1 summarizes the main challenges faced in rural education and the corresponding roles played by private Islamic schools in responding to these issues.

Table 1. Key Barriers to Education and the Role of Private Islamic Schools

Barrier	Private Islamic School Response
Geographic isolation	Located within villages, reducing travel burdens
Poverty and economic needs	Low-cost, community-supported education
Early marriage norms	Promotes religious values encouraging continued study
Weak state presence	Fills gaps in public education provision

Education is not merely a policy instrument; it is deeply embedded in the social and cultural fabric of society (Wirt, Mitchell, & Marshall, 1988). Education is a basic right and a foundation for dignity, agency, and democratic citizenship (Osler & Starkey, 2006). In the Indonesian context, education carries multiple roles. Socially, it serves as a medium for the transmission of cultural values from one generation to the next, ensuring the continuity and coherence of community life. This cultural dimension of education is particularly salient in traditional societies where formal schooling is often seen as complementary to long-standing practices of informal and religious instruction.

From an individual perspective, education plays a critical role in the development of one’s intellectual, moral, and social capacities. It is the process by which latent human potentials are cultivated, transforming ignorance into knowledge, passivity into agency, and dependence into self-reliance. Education is thus closely tied to the larger project of nation-building and citizenship formation, enabling individuals to participate meaningfully in democratic life and economic development. It is also central to efforts to combat poverty and inequality, as access to education strongly correlates with improved health, employment, and social mobility outcomes.

Despite its acknowledged importance, the Indonesian education system faces several persistent challenges. These include low quality of instruction, limited infrastructure, uneven teacher distribution, and administrative inefficiencies issues that are especially pronounced in rural and remote areas (Hadiz, 2004; Sulisworo, 2016). A significant portion of the population continues to lack reliable access to formal schooling, particularly beyond the primary level. While urban centers have seen improvements in educational infrastructure and outcomes, many peripheral regions remain underserved. This geographic inequality is not only a reflection of logistical difficulties but also of broader political and institutional dynamics, including decentralization, fiscal disparities, and governance capacity at the local level.

Indonesia's approach to addressing these disparities has included comprehensive education reform initiatives aimed at decentralizing authority and empowering local actors (Bjork, 2003; Muttaqin, van Duijn, Heyse, & Wittek, 2016). The delegation of responsibility for primary and secondary education to district governments and individual schools is seen as a mechanism to enhance responsiveness, accountability, and innovation in education service delivery. In theory, decentralization creates space for local adaptation and participatory governance, allowing communities to design and implement education programs that reflect their specific needs and values (Hanson, 1998). However, in practice, decentralization has often resulted in fragmented and uneven implementation, particularly in areas where institutional capacity is weak or political will is lacking.

Amid these governance challenges, non-state actors particularly private and faith-based organizations have emerged as critical players in the provision of education (Tezel McCarthy, 2017). In many remote and underserved areas, the absence of state-led educational infrastructure has created a vacuum that is increasingly filled by community-based and religious institutions. Among these, private Islamic schools play a significant role in bridging access gaps, especially in predominantly Muslim communities. These schools not only provide basic education but also serve as centers of community engagement, moral formation, and cultural preservation.

Private Islamic schools often operate under limited resources but benefit from strong community support and legitimacy. Their presence in remote areas is frequently the result of longstanding local initiatives rather than top-down policy directives. These institutions, while varying in pedagogical quality and infrastructure, have demonstrated resilience and adaptability, often tailoring their curricula and practices to the socio-cultural context of the communities they serve. In doing so, they not only contribute to SDG 4's ambition of universal access to quality education but also reinforce local identity and religious values, which are central to many rural communities.

However, the role of private Islamic schools in equalizing educational access has received relatively limited attention in mainstream policy discourse and academic research. Much of the existing literature on education in Indonesia focuses on public schooling and government-led reform, often overlooking the hybrid and pluralistic nature of educational provision in the country. Moreover, while Islamic schools are sometimes viewed through the lens of religious conservatism or ideological formation, their contributions to educational inclusion, particularly in neglected regions, remain underexplored. Recognizing their role is essential not only for empirical accuracy but also for the design of inclusive and context-sensitive education policies.

This study seeks to address this gap by examining the role of private Islamic schools in expanding access to education in remote areas, with a specific focus on Gowa Regency in South Sulawesi, Indonesia. Gowa is a district characterized by significant geographic dispersion and socio-economic diversity. While located near the provincial capital of Makassar, many of its rural villages remain difficult to access and lack basic public services, including formal education facilities. In these contexts, private Islamic schools have become *de facto* providers of basic education, often serving as the only available option for children and families in isolated communities.

By focusing on Gowa as a case study, this research explores how private Islamic schools navigate local constraints, respond to community needs, and interact with broader governance structures. It investigates the motivations, challenges, and strategies of these institutions, and assesses their impact on educational access and quality. The study also considers the policy implications of integrating such schools more systematically into national education planning, including issues of regulation, funding, curriculum alignment, and teacher training.

Through this case, the article aims to contribute to broader discussions on the role of non-state actors in achieving SDG 4. It argues that a nuanced understanding of educational pluralism, one that recognizes the contributions of private Islamic schools is essential for building an inclusive, equitable, and contextually grounded education system. Furthermore, it highlights the importance of engaging community institutions in the design and delivery of education, not only as service providers but also as partners in democratic governance and social development.

In doing so, this study builds on and contributes to interdisciplinary literatures on education policy, Islamic schooling, decentralized governance, and rural development. It situates the experience of Gowa within larger debates about the localization of education reform, the limits of state provision, and the transformative potential of community-based initiatives. Ultimately, it seeks to illuminate a pathway toward a more inclusive and effective education policy, one that recognizes diversity not as a challenge to be managed, but as a resource to be mobilized in the pursuit of educational justice.

METHOD

This study adopts a qualitative approach to examine the role of *Madrasah Tsanawiyah Umindu Tanakaraeng* in expanding access to education in a remote area of Gowa Regency, South Sulawesi. The research began with preliminary observations at the school and within the surrounding community in *Desa Tanakaraeng*, Gowa, Indonesia. These observations aimed to understand both the educational environment and the broader socio-cultural context in which the students live. It was found that many residents in the area face significant challenges in accessing formal education, especially at the junior secondary level, which is a critical stage in the education continuum. This stage not only shapes students' foundational knowledge but also determines whether they will proceed to higher levels of schooling or drop out of the system.

In the observed community, it is common for children to leave school early in favour of informal work, early marriage, or migration to urban areas. Although most of the population identifies as Muslim, many young people do not receive adequate religious instruction and are unable to perform basic practices such as prayer or Qur'an recitation. In this context, *Madrasah Tsanawiyah Umindu* serves as a vital institution that provides both general and religious education where public provision is limited or absent.

To gain a deeper understanding, this study conducted semi-structured interviews with ten selected students from the madrasah (respondents' identities are kept confidential in accordance with research ethics and confidentiality principles). All respondents are residents of *Desa Tanakaraeng* and have first-hand experience with various social, economic, and cultural barriers to accessing formal education. The selection of informants was based on their social background, length of study at the madrasah, and their willingness to share their experiences reflectively. The interviews aimed to explore their motivations for attending the madrasah, the challenges they encountered during the learning process, and their perspectives on the role of the madrasah in their daily lives and future aspirations.

Through this approach, the study seeks to understand how a local Islamic school responds to structural inequalities in education access and offers alternative pathways for students in underserved communities.

RESULT AND DISCUSSION

The findings from field observation conducted at *Madrasah Tsanawiyah Umindu Tanakaraeng*, located in a remote area of Gowa Regency, South Sulawesi, reveal the structural challenges faced by the community as well as the school's essential role in mitigating educational inequality. Poverty emerges as a dominant constraint limiting students' access to formal education in rural Indonesian communities. Families from low-income households tend to prioritize immediate survival strategies such as informal labor, early marriage, and rural-urban migration, rather than long-term educational investment. These decisions are often based on the perception that education offers uncertain and delayed returns compared to the tangible and immediate benefits of earning income (Altonji, 1993).

The challenges of access are further exacerbated by limited infrastructure. Poor roads, inadequate transportation, and the absence of nearby public schools hinder educational participation, particularly for girls. Physical distance from schools often leads to dropout or discourages enrollment altogether (Adukia, 2017). In contrast, local labor opportunities in agriculture or trade are perceived as more feasible and economically beneficial. This situation often results in children choosing to support their family's economy over continuing their studies. Even when schools are available, the associated costs such as uniforms, books, and transportation can be prohibitive for many families.

Cultural norms also play a critical role (Lareau & Weininger, 2003; Zhan, 2017). Early marriage, especially among girls aged 14 to 16, remains prevalent in remote communities and is often justified by societal expectations that prioritize women's domestic roles over academic attainment. This cultural practice significantly disrupts educational continuity. In many cases, parents view

marriage as a form of economic security for their daughters, particularly when the household is struggling to meet basic needs. As a result, the community's short-term orientation toward financial and social goals undermines the long-term potential benefits of education.

These structural and normative barriers pose serious challenges to achieving SDG 4, which calls for inclusive and equitable quality education and the promotion of lifelong learning opportunities for all. Unless these barriers are addressed, marginalized communities in remote areas risk falling further behind national development goals. This reality highlights the need for innovative, context-sensitive solutions that not only improve access but also reshape how education is perceived within the community.

Despite these constraints, efforts to improve access to education must be context-sensitive and locally grounded. Research shows that educational strategies that ignore local socioeconomic realities often fail to produce sustainable change (Hargreaves, 2002; Læssøe, 2010). Therefore, interventions should not only target access but also address cultural beliefs, infrastructure limitations, and economic vulnerabilities that shape educational decisions in these areas. In rural regions like Gowa, where poverty is systemic and multigenerational, solutions must be designed to gradually shift prevailing mindsets about the value of education.

Policy frameworks designed to advance SDG 4 must acknowledge the layered nature of these challenges. While national programs aimed at providing universal education are essential, they need to be complemented by targeted investments in rural infrastructure, public awareness campaigns, and economic support for at-risk families. These policies should empower communities to view education not merely as an aspirational ideal, but as an attainable and practical path to long-term wellbeing (Wyn, 2007). Providing school meal programs, financial incentives, and flexible school schedules are among the initiatives that have proven effective in reducing dropout rates in other low-income settings.

Moreover, community-based schools, local religious institutions, and informal education networks can play a strategic role in transforming mindsets and practices. These institutions are embedded within local cultures and are better positioned to challenge prevailing norms and demonstrate the tangible benefits of education (Stephens, 2007). Their involvement in educational governance can foster community ownership and accountability, ultimately leading to more sustainable and inclusive learning outcomes.

In this context, the role of private Islamic schools, such as *Madrasah Tsanawiyah Uminda Tanakaraeng*, becomes particularly important. These schools fill critical gaps in public service provision and make education physically and culturally accessible to underserved populations. Situated within the village itself, this madrasah eliminates the transportation barrier that often prevents children—especially girls—from attending school. Proximity to schools significantly increases enrollment and retention in rural regions (Marré & Rupasingha, 2020).

Private Islamic schools also address the challenge of community relevance (Kultsum, Parinduri, & Karim, 2022). In many rural communities, there is a sense of disconnect between the formal education curriculum and local cultural values. By integrating religious instruction with general education, madrasahs provide a culturally resonant learning environment. This integration reinforces the value of education in communities where religious identity plays a central role. It also allows the school to develop trust and credibility among parents who may be skeptical of secular institutions.

Another key contribution of the private Islamic schools lies in its ability to cultivate religious literacy and moral values (Bucky Wibawa Karya Guna, Sri Endah Yuwantiningrum, Firmansyah, Muh. Dzihab Aminudin S, & Aslan, 2024). Many students entering the school system lack basic knowledge of Islamic teachings and practices. Through structured religious education, students not only gain literacy but also strengthen their sense of purpose and belonging. These values can positively influence decision-making, encouraging students to remain in school and delay early

marriage.

Importantly, private Islamic schools also serve as spaces for gender empowerment. The presence of female teachers and school leaders challenges traditional gender roles and provides students especially girls with role models. The visibility of female educators in Islamic schools can shift aspirations and increase female participation in education. In *Tanakaraeng*, many families who were initially reluctant to educate their daughters now actively support their schooling. This shift in parental attitudes demonstrates the transformative power of community-rooted educational institutions.

The school's engagement with the local community is also noteworthy. Through community gatherings, religious events, and parental involvement initiatives, *Madrasah Tsanawiyah Uminda* has fostered a collective awareness of the importance of education. This community-school synergy helps reduce dropouts and builds long-term trust between educators and families. Such collaboration reinforces the idea that education is not only the responsibility of the state or individual but of the entire community.

From a policy perspective, these developments illustrate how community-based Islamic schools can play a vital role in advancing Sustainable Development Goal 4 (SDG 4). Specifically, such schools contribute to achieving Target 4.1 (universal secondary education) and Target 4.5 (eliminating gender disparities in education). By expanding access to underserved populations, they also support the broader aim of reducing educational inequality. These efforts align with international calls for inclusive, context-sensitive approaches to education reform, particularly in remote and marginalized communities. Figure 1 illustrates the multidimensional contribution of private Islamic schools in achieving SDG 4.

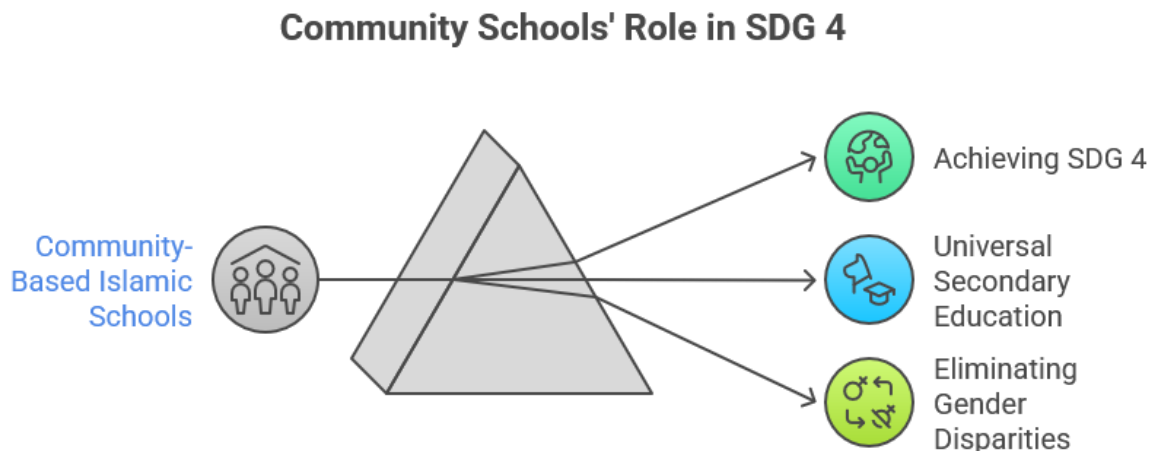


Figure 1. Private Islamic Schools Role in SDG 4

Nevertheless, the school faces significant operational challenges. Limited funding, dependence on volunteer staff, and lack of infrastructural support from government agencies restrict the madrasah's capacity to expand and improve. Sustainable partnerships between state institutions and community schools are essential to scaling up the impact of such initiatives. Strategic investments in teacher training, school facilities, and digital learning tools would help build the long-term resilience of such institutions (Motz, Porta, & Reategui, 2023).

The case of *Madrasah Tsanawiyah Uminda* highlights a critical insight: overcoming educational inequality in rural Indonesia requires more than just expanding public education systems. It demands a localized, culturally grounded approach that leverages community assets, aligns with local values, and provides concrete solutions to longstanding barriers. This madrasah is more than just a school; it is a community institution that mediates between traditional values and modern

educational imperatives. Its success in shifting parental perceptions, supporting vulnerable students, and integrating spiritual development with academic achievement illustrates the potential of faith-based education models in advancing the sustainable development agenda.

To sustain and replicate such success stories, it is imperative that policymakers prioritize robust and context-sensitive support mechanisms specifically designed for private Islamic schools that serve marginalized and underserved communities. These institutions, such as *Madrasah Tsanawiyah Umindanda Tanakaraeng*, often operate under conditions of financial scarcity, limited infrastructure, and a lack of systematic government engagement—yet they continue to make significant contributions to educational access and social development. As such, national and local education strategies must include targeted investment in capacity building for teachers, ensuring they receive professional training that is both pedagogically sound and culturally responsive. Teacher development programs should focus not only on academic content but also on inclusive classroom practices, religious and moral education, and community engagement skills, given the dual role that educators play in these contexts as both instructors and social leaders.

Equally important is the development of inclusive and localized curricula that reflect national education standards while respecting the cultural, spiritual, and social realities of the communities served. Curriculum content should be adapted to integrate both general education competencies and Islamic values in a way that fosters critical thinking, moral development, and civic responsibility. Gender-sensitive policies must also be prioritized to ensure that girls and young women have equal access to education, are protected from harmful traditional practices such as early marriage, and are empowered through positive female role models within the educational system. Public investment in physical infrastructure such as classrooms, libraries, sanitation facilities, and technology will further enable these schools to provide safe, supportive, and effective learning environments that attract and retain students.

With proper institutional, financial, and regulatory support, private Islamic schools can become powerful agents of social transformation, especially in contexts where state capacity is limited or absent. Their proximity to local communities allows them to act swiftly, adapt flexibly, and build trust in ways that top-down government interventions often cannot. These schools play a critical role in aligning national education goals with local aspirations, thereby ensuring that Sustainable Development Goal 4, inclusive and equitable quality education and lifelong learning for all is realized not only in urban centers but also in the most remote and disadvantaged parts of the country. By addressing both structural access to education and the cultural values that influence community attitudes toward schooling, schools like *Madrasah Tsanawiyah Umindanda* demonstrate that education can indeed be inclusive, relevant, and transformative, even in the face of significant social and economic adversity.

The path forward must involve a deliberate strategy to strengthen community-led education initiatives through collaborative partnerships that unite government agencies, civil society, religious organizations, donors, and the communities themselves. Such partnerships should be rooted in mutual respect, shared responsibility, and a long-term vision for educational justice. Policymakers should create spaces for dialogue and co-design of policies that reflect the lived experiences of rural populations and acknowledge the pluralistic nature of Indonesia's education ecosystem. By leveraging the strengths of faith-based institutions and supporting them with enabling policies and resources, Indonesia can move closer to building an equitable and resilient education system that leaves no child behind, regardless of geography, gender, or economic status.

CONCLUSION

This study reaffirms that education is not only a fundamental human right but also a cornerstone of sustainable development, social equity, and long-term empowerment. Despite Indonesia's significant strides in improving access to education especially through decentralization

and national policy reform, many rural and remote communities remain excluded from quality educational opportunities. The case of *Madrasah Tsanawiyah Umindu Tanakaraeng* offers valuable insight into how local, community-driven institutions can effectively respond to these persistent disparities. Situated in a socio-economically disadvantaged region, the madrasah addresses both logistical barriers, such as distance and transportation, and deeper socio-cultural challenges, including early marriage, poverty, and limited female educational participation. By offering an education that is both contextually relevant and spiritually grounded, the school bridges the gap between national educational goals and local community needs. It demonstrates that faith-based models can be adaptive, inclusive, and empowering, particularly when aligned with local values and supported by strong community engagement.

Given these contributions, private Islamic schools should not be relegated to the margins of Indonesia's education system. Instead, they must be acknowledged as essential partners in achieving Sustainable Development Goal 4, which advocates for inclusive, equitable, and quality education for all. Their proximity to underserved communities, their cultural legitimacy, and their ability to provide holistic learning environments position them uniquely to reach those most at risk of exclusion. To maximize their potential, these institutions need to be integrated into broader policy frameworks, with adequate support in terms of funding, teacher training, curriculum development, and infrastructure. Importantly, such integration must preserve the schools' cultural and religious distinctiveness, which forms the basis of their community trust. Ultimately, sustainable educational transformation requires more than top-down initiatives; it calls for a bottom-up commitment that recognizes the importance of local agency, cultural diversity, and collaborative governance. In this light, the experience of *Madrasah Tsanawiyah Umindu* offers not only a model of resilience but also a pathway toward a more inclusive and just education system across Indonesia's diverse regions.

REFERENCE

- Adukia, A. (2017). Sanitation and Education. *American Economic Journal: Applied Economics*, 9(2), 23–59. <https://doi.org/10.1257/app.20150083>
- Altonji, J. G. (1993). The Demand for and Return to Education When Education Outcomes are Uncertain. *Journal of Labor Economics*, 11(1, Part 1), 48–83. <https://doi.org/10.1086/298317>
- Bjork, C. (2003). Local Responses to Decentralization Policy in Indonesia. *Comparative Education Review*, 47(2), 184–216. <https://doi.org/10.1086/376540>
- Bucky Wibawa Karya Guna, Sri Endah Yuwantiningrum, Firmansyah, Muh. Dzihab Aminudin S, & Aslan, A. (2024). BUILDING MORALITY AND ETHICS THROUGH ISLAMIC RELIGIOUS EDUCATION IN SCHOOLS. *IJGIE (International Journal of Graduate of Islamic Education)*, 5(1), 14–24. <https://doi.org/10.37567/ijgie.v5i1.2685>
- Hadiz, V. R. (2004). Decentralization and Democracy in Indonesia: A Critique of Neo-Institutionalist Perspectives. *Development and Change*, 35(4), 697–718. <https://doi.org/10.1111/j.0012-155X.2004.00376.x>
- Hanson, E. M. (1998). Strategies of educational decentralization: key questions and core issues. *Journal of Educational Administration*, 36(2), 111–128. <https://doi.org/10.1108/09578239810204345>
- Hargreaves, A. (2002). Sustainability of educational change: The role of social geographies. *Journal of Educational Change*, 3(3–4), 189–214. <https://doi.org/10.1023/A:1021218711015>
- Kultsum, U., Parinduri, M. A., & Karim, A. (2022). Comparative studies between public and private Islamic schools in the era of globalization. *International Journal of Evaluation and Research in Education (IJERE)*, 11(1), 421. <https://doi.org/10.11591/ijere.v11i1.22182>
- Læssøe, J. (2010). Education for sustainable development, participation and socio-cultural change. *Environmental Education Research*, 16(1), 39–57. <https://doi.org/10.1080/13504620903504016>

- Lareau, A., & Weininger, E. B. (2003). Cultural capital in educational research: A critical assessment. *Theory and Society*, 32(5/6), 567–606. <https://doi.org/10.1023/B:RYSO.00000004951.04408.b0>
- Marré, A. W., & Rupasingha, A. (2020). School quality and rural in-migration: Can better rural schools attract new residents? *Journal of Regional Science*, 60(1), 156–173.
- Motz, R., Porta, M., & Reategui, E. (2023). *Building Resilient Educational Systems: The Power of Digital Technologies*. https://doi.org/10.1007/978-981-99-7353-8_28
- Mujiburrohman, & Putri, D. (2024). The Impact of Social Inequality on Educational Quality in Indonesia: Challenges and Policy Recommendations. *Solo Universal Journal of Islamic Education and Multiculturalism*, 3(01), 43–56. <https://doi.org/10.61455/sujiem.v3i01.248>
- Muttaqin, T., van Duijn, M., Heyse, L., & Wittek, R. (2016). The Impact of Decentralization on Educational Attainment in Indonesia. In *Decentralization and Governance in Indonesia* (pp. 79–103). Cham: Springer International Publishing. https://doi.org/10.1007/978-3-319-22434-3_4
- Osler, A., & Starkey, H. (2006). Education for democratic citizenship: a review of research, policy and practice 1995–2005. *Research Papers in Education*, 21(4), 433–466. <https://doi.org/10.1080/02671520600942438>
- Stephens, D. (2007). *Culture in education and development: Principles, practice and policy*. Oxford: Symposium Books Ltd.
- Sulisworo, D. (2016). The Contribution of the Education System Quality to Improve the Nation's Competitiveness of Indonesia. *Journal of Education and Learning (EduLearn)*, 10(2), 127–138. <https://doi.org/10.11591/edulearn.v10i2.3468>
- Tezel Mccarthy, A. (2017). Non-state actors and education as a humanitarian response: role of faith-based organizations in education for Syrian refugees in Turkey. *Journal of International Humanitarian Action*, 2(1), 13. <https://doi.org/10.1186/s41018-017-0028-x>
- Venkataraman, B. (2009). Education for Sustainable Development. *Environment: Science and Policy for Sustainable Development*, 51(2), 8–10. <https://doi.org/10.3200/ENVT.51.2.08-10>
- Wirt, F., Mitchell, D., & Marshall, C. (1988). Culture and Education Policy: Analyzing Values in State Policy Systems. *Educational Evaluation and Policy Analysis*, 10(4), 271–284. <https://doi.org/10.3102/01623737010004271>
- Wyn, J. (2007). Learning to 'become somebody well': Challenges for educational policy. *The Australian Educational Researcher*, 34(3), 35–52. <https://doi.org/10.1007/BF03216864>
- Zhan, C. (2017). Institutions, social norms, and educational attainment. *Education Economics*, 25(1), 22–44. <https://doi.org/10.1080/09645292.2016.1158788>